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ABSTRACT

The purpose of this paper is to discuss the cultural implications of eight learning principles identified by C.M. Charles in his book "Educational Psychology: The Instructional Endeavor." The author states that in attempting to prepare teachers to function in a multicultural society, it is necessary to instill in them both a thorough knowledge of the nature of human beings and a thorough knowledge of how a different culture might influence the learning conditions of its members. The learning principles cited by the author address the learner's psychological needs; muscle growth and development; social and emotional maladjustment; the experiential basis of cognitive-psychomotor development; attitudes, interests, and values; the diversity of individuals within groups; instructional materials; and readiness levels. The author discusses both the theoretical and practical implications of each learning principle. Examples of activities which incorporate the principles into a multicultural framework are suggested. The author elaborates on implications by relating anecdotes from research and his own experiences which underscore the need for attention to the learning principles in multicultural educational settings. The author urges educators to remember that, as one studies all the integral parts that are involved in making individuals behave the way they do, it becomes obvious that teaching is a very complex task requiring knowledge from many different disciplines while at the same time requiring the ability to utilize this knowledge in the classroom. (MK)

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IMPLICATIONS FROM LEARNING PRINCIPLES FOR MULTI-CULTURAL EDUCATION

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In attempting to prepare teachers to function in a multi-cultural society, it is necessary to instill in them both a thorough knowledge of the nature of human beings and a thorough knowledge of how a different culture might influence the learning conditions of its members. It then becomes necessary for learning principles, that are supported by either experimentation or widespread acknowledgment from learning experts to be interpreted in a multi-cultural context. It also becomes obvious as one studies all of the integral parts that are involved in making individuals behave the way they do, that teaching is a very complex job requiring knowledge from many different disciplines while at the same time requiring the ability to utilize this knowledge in the classroom.

The primary purpose of this paper is to discuss the cultural implications of various learning principles identified by C.M. Charles in his book Educational Psychology: The Instructional Endeavor. (1972) Hopefully from this discussion it will become evident that preparing teachers in multi-cultural education is a much involved process as well as interdisciplinary.

Learning Principles

1. "Psychological needs such as safety, acceptance, affection, and achievement seem to be characteristics of all learners. Schooling does little to change them; however, all learners seek to fulfill them."

This implies that since every person's psychological well-being depends on the satisfaction of these needs, teachers must strive to see that the school experience meets each of them to the greatest extent possible.[1]

It would appear that one of the most important qualities of a teacher is that of understanding human beings. Confucious explained that "the nature of

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man is always the same, it's his habits that are different." In other words, from a psychic standpoint, all people need emotional response and affection, especially from others. Many behaviors, stereotype and otherwise, have been fostered and maintained out of this need. Security in a long term sense has also been identified as one of the common psychic needs of man. It is how various cultural groups choose to provide for this security that is different. There are many cultural equivalencies for this security among which life insurance, education, the extended family, and investment in young members of the family are only a few. Another common need of all people is the necessity of new experiences. From this it appears that all people at one time in their lives have wanted to learn. The reason we think we see so many people exhibiting an "I do not want to learn attitude" could be related to the psychic needs of emotional responses from others and personal security.

It would seem that an individual as well as a group could be controlled by giving very hostile responses to the individual when she exhibits very bright ideas, aggressiveness, or enthusiasm. On the other hand a very warm acceptance and affection when exhibiting non-aggressive or non-challenging ideas would condition the individual to the expected behavior, particularly if affection and acceptance are strong individual needs. Leacock, as cited by Brophy and Good, (1972) stated that: "Black students were rated generally less favorably than white students, but also that teachers showed particular hostility and rejection toward the brighter black students. This is a reversal of the usual findings in studies involving white students. In the same research Leacock reported that teachers at a middle class white school favored students whose IQ's averaged ten points higher than the students they rejected. However, teachers working in a low income black school favored fifth-grade students whose average IQ was ten points lower than that of the students they rejected."[2]

Brophy and Good also pointed out that racial hostility toward students is not confined to blacks by any means. They reported that in a series of studies Kleinf discovered that "some (not all) of the teachers and the students at urban high

schools showed overt hostility and negativism toward the Indian and Eskimo students. Most teachers reacted to them inappropriately; they either treated them with some combination of apathy and hostility or with a misguided sentimentalism featuring favorable attitudes but low expectations for performance. The teachers who were most successful with the Indian and Eskimo students were those who communicated warmth and acceptance to them but at the same time held high expectations and demanded good performance from them."[3]

It also appears that groups could also be made to exhibit and practice a certain behavior in return for affection. But this behavior could later become a stereotype when passed through modeling from generation to generation. The behavior could even have a more detrimental effect, that of making the group members believe the same stereotypes about themselves.

This author recently made this observation while supervising students in an early classroom experience for teacher education students. At the start of the quarter there were about twelve girls in a beginning swimming class and three of them were black. All the girls started out at the edge of the pool as you would expect. Near the end of the quarter all of the white girls were out in the pool doing fairly well considering the amount of time spent in class. The black girls were still jumping up and down at the edge of the pool. When questioning the participating student about the black girls at the end of the pool she immediately assured the author that racial prejudice was not involved. Her supervising teacher had informed her that Blacks could not swim and she was to just leave them alone.

A white swimmer also related this story that happened while she was in high school. She said, "My swimming coach assured us that he was not prejudiced against Blacks, but that they could not swim well and would hurt the team. For that reason he did not want any on the team. I advanced to the finals in the state swimming meet. My final opponent was a black girl, but believing what my coach had told me I did not the black girl seriously. I think I lost because of my beliefs-my coach was stunned." There are however many blacks who also believe

that they cannot swim.

Some of the psychological and physical needs are food, shelter, clothing, and sexual satisfaction. The way different cultural groups provide for these needs depend on many things such as availability, environment, values, and economic capabilities.

Carter G. Woodson (1933) provides an excellent example of how an understanding of human nature can save one's life. He also provides an excellent example of how an understanding of human beings and their learning processes can make a successful teacher.

Woodson reported that a Dr. DeForest, a missionary, explained that the reason for his success with the Mikado and a failure of a fellow worker, Todd, was that "he (Dr. DeForest) chose a decidely different course, preferring first to study history, the language, the manners and the customs of the people so he could approach them intelligently; and not until he had been in the country for four years did he undertake to exhort but after that time he had had great success and had been invited to preach before the Mikado himself. Now Todd did not take this advice, and he had not been in China five months before he and his wife had been poisoned by their native cook who had become incensed at the way they interfered with the institutions of his people."[4]

Woodson also reports that:

> "Another striding illustration was the education of the Filipinos. Not long after the close of the Spanish-American War the United States Government started out to try to educate the Filipinos over night. Numbers of "highly trained" Americans were carried there to do the work. They began their task by teaching the Filipinos just as they had taught American children who were otherwise circumstanced. The result was a failure. Men trained at institutions like Harvard, Yale, Columbia, and Chicago could not reach these people and had to be maintained by the subscription of friends until they could return to this country on Government transportation.

In the meantime, however, there came along an insurance man, who went to the Phillippines to engage in business. He had never taught at all, and he had never studied authorities like Bagley, Judd, and Thorndike; but he understood people. Seeing that others had failed, he tried teaching the students himself. He filled the classroom with thousands of objects from their environment. In the beginning, he did not use books very much, because those supplied were not adapted to the needs of the children. He talked about the objects around them. Everything was presented objectively. When he discussed the habits of snakes, he brought one to school for demonstration. When he taught about the crocodile, he had one there. In teaching the Filipinos music, he did not sing "Come Shake the Apple-Tree." The students had never seen an apple. He taught them to sing "Come Shake the Lomboy Tree." This was something which they had actually done. In reading, he did not concentrate on such stories as how George Washington always told the truth. His students had never heard of Washington and could not have fully appreciated the myth even if someone had told them about it. This real educator taught them about their own hero, Jose Rizal, who gave his life as a martyr for the freedom of his country. They soon discarded most of the books based on the everyday life of American people, and worked out an entirely new series of books dealing with the daily life of Filipinos. The resultant success of this insurance man came about because he could adapt to the situation as he perceived it. The work of the public schools in the Philippines is the outstanding achievement of Americans in that country to this day."[5]

2. "Muscle growth and development are related to strength, speed, endurance, and coordination and can be influenced by experience."

This implies that the teacher should provide activities to develop the large muscles--running, jumping, calisthentics--and small muscles--cutting, drawing, typing. Also, activities to develop eye-hand coordination--catching, throwing, bouncing--should be made available."[6]

While there are many arguments associated with the physical differences of ethnic or racial groups, it is a known fact that certain cultural activities tend to influence muscle growth and development. Most students have participated in some sort of muscle-developing activity. It would be good if teachers could equate these activities in terms of which muscles are being developed and then these cultural activities could be shared in class, i.e. physical education. One should also keep it in mind that emotional involvement increases learning and retention. Games stressing muscular activities could also be developed. These games could involve the actual learning of cognitive information in an area such as mathematics. There are also many stereotypes associated with certain groups in terms of athletic ability. One of the real dangers in these stereotypes is that the individual belonging to the stereotyped group might deny themselves the opportunity to enter certain professions or careers. For example, blacks are viewed as natural athletes. One reason is said to be because of body structure. The intention here is not to argue the superior-inferior concept, but to point out that many blacks have been successful in other professions and members of other groups have been very good athletes.

Many of these activities require the same attitudes and skills that are necessary to be successful in other areas of life. Such skills and attitudes as cooperativeness, flexibility, developing strategies, and responsibility are parts of cultural games as well as part of being successful at one's chosen vocation. The teacher must be able to recognize these variables in a given situation such

as a baseball game, and then help the student transfer the same attitudes and skills to other subjects. For example, any person who has decided that he wants to become a professional athlete and who has spent hours upon hours practicing is demonstrating several attitudes and skills, even though he may not read or write. The first thing that he is showing is the desire, ambition, and determination to become successful at something. He is also displaying the ability to choose a goal and to work toward that goal. He also has the perseverance and ability to stick to a task. This author has heard many teachers accuse such students of having misplaced values. This is not true at all. The trick is to get the student to see that other goals are possible and desirable. The student has already shown his willingness to work for goals that he perceives as obtainable. There are other such student activities that, when analyzed, could help teachers learn a lot about the strengths of individual students. These could in turn be used as teaching tools.

Careful attention by teachers to cultural activities could provide a valuable tool for the teaching of many concepts in different subject areas. Cultural activities have provided culture members with actual strengths that should be used as teaching tools.

3. "Some social and emotional maladjustments such as aggression, unruliness, nervousness, timidity, submission, and withdrawal can be ameliorated through school experiences."

This implies that the teacher should "make every effort to meet his students' psychological needs--this is crucial." He should "provide clear explanation of desirable and undesirable behavior" and "arrange frequent opportunities for students to practice desirable behavior."[7]

Anyone who has ever been a member of a minority group or in a situation that was at least perceived to be hostile can relate to the above behaviors. A white student recently explained to this author how embarrassed he was and how stupid he felt when he recognized the non-verbal behavior he was sending out while we

were visiting an all black shcool. His behavior was very aggressive and superior. He also stated that his home town was only thirty-five miles from the city we visited. They played this school's football team. When they played any of the city schools, their coach would have them wear their helmets in the bus and scoot down in the seats so as not to be seen. He said,"When I pulled up to this school the car door felt as if it weighed a ton and my legs felt as if they were filled with steel." The reader should be reminded here that this was a twenty-year-old student in his junior year of college. In other words, he was taught this between 1970-73. During the same visit another white student explained that she had convinced herself long before the visit that she was not afraid of minority students. At least she was not afraid until she visited a predominantly black junior high industrial arts class. She stated, "Some of the boys were glad to have us visit them, and some of them started toward us just to talk. I kept telling myself that they only wanted to talk to us, but my legs and body became very light and ready to run and I had actually begun to back away when they stopped. I never knew this behavior was in me." If this sort of behavior can be exhibited by individuals who have only been in a situation for a few minutes, imagine the behavior and coping skills developed by groups that have spent generations either in a non-oppressive or an oppressive situation.

Asa Hilliard (1973) has identified what he considers to be essential understandings for teachers in a multi-cultural setting. One of those essentials is that "Teachers must understand how the student can be a victim." He elaborates by saying that:

> It is important that teachers understand and recognize when students respond as victims of oppressive conditions, as opposed to responses to perceived pathology. A school environment which exhibits indifference to a student's culture, one in which the deck is seen as stacked or one in which the rules of the game favor other cultures most of the time is in fact an oppressive environment. Oppressed students are skilled at detecting not only direct oppression but also the very subtle or unconscious acts of oppression as well. There are a few potent options available to those students even though they do not control the environment, make the rules, or set the standards. There are many possible responses which may give the students some

> psychological relief and may even affect the environment. They may strike out aggressively, sometimes indiscriminately, at real or imagined tormentor."[8]

In this instance, Hillard is speaking of the oppressed student as a victim. It also seems equally important to see the student from the oppressor group as a victim. The students of the later group have developed behaviors as well because of their position. Their behavior is usually identified as healthy as opposed to a pathological break down.

Also consider the number of individual variations within a given group that are products of oppression or non-oppression. For example, some members of oppressive groups are very aggressive and are considered to be unruly. Other members of the same group and age level will be timid and submissive and still others will just withdraw. Also, members of non-oppressive groups do not all exhibit the same behavior some will even exhibit the exact behavior of oppressive people.

To overcome the above effects, teachers must have insight into the many problems and realities that face students they are teaching. This insight can be developed through keen observation, good listening, reading, analyzing what has been read, associating over a period of time with various groups, and asking questions. Hillard has also identified as one of the essential skills needed by a teacher in a multi-cultural setting as the "Skill in the Evaluation of Professional Literature Bearing Upon Multi-Cultural Education Problems."[9]

4. "The experiences students have influence their abilities to perform congitive/ psychomotoe acts."

This implies that the teacher should "provide experiences that require students to perform a variety of acts such as perceiving, relating, reproducing, analyzing, applying, evaluating and producing. Experiences made available to students during their first few years of school should be built around concrete objects as often as possible. More advanced elementary and secondary school experiences can include a larger proportion of abstract activities. As a general rule, new learning at every level should proceed from the concrete to the abstract and from the known to the unknown."[10]

As one reads the above principle and implication, it seems natural that in any teaching and learning situation the culture or life style of the student has to be considered. It also seems natural that teachers must use concrete objects from the students' background as starting points. However, it would be just as unfair to the students not to teach them things outside of their experiences as it is to always teach them from outside of their experience. The cognitive acts mentioned above are used by all cultures and perhaps even in the same way; it is the environment in which they were performed that is probably the largest difference. The problem for teachers is to determine the relationship that various people and cultures have with their environment. This has to be and can be done for all subject areas. This probably is one of the most critical areas in a multi-cultural setting. How does a teacher use the cultural experiences for teaching affective, cognitive, and psychomotor acts? For example, what is perceiving a function of?--Reality based on one's own experiences. How does one consistently relate to new ideas and content when there is no starting point? The same kind of questions can be asked of the other logical acts such as the intellectual acts of thinking and reasoning.

5. "Students' attitudes, interests, and values result entirely from experience."

This implies that the teacher should "model, as sincerely as" he "can, the attitudes and values" he hopes his "students will acquire. Students imitate teachers they admire. To develop new interests in students, "teachers should provide very pleasant experiences with what" he/she wants "them to become interested in, and show" his/her own interest. One more word: as noted before, much learning occurs outside the school. This is particularly true of attitudes, interests, and values, so that although these characteristics are easily shaped in the home and community--often in ways at odds with those of the school."[11]

The above principle and implication should be self-explanatory in terms of its relevance to a multi-cultural classroom. The role of modeling in the formation

of the students' personality, attitudes, interests, and values cannot be stressed enough. One common question is, can teachers of one ethnic or cultural group serve as a model for students of another ethnic or cultural group? The answer to that question is yes, depending on the teacher's attitude and what the teacher is trying to get the students to become. For example, a teacher can model that he accepts the fact and has pride in being a member of a certaom ethnic or cultural group and thus helps the students accept their own group membership. There are a number of things that any good teacher can model for most students of other groups, provided the teacher has accepted who she is, as well as who and where the students are. This is another reason for stressing that teachers know and understand the culture of their students.

It would seem that people behave in accordance with the number of alternative behaviors they are aware of. A good understanding of the student's culture and meeting the parents might help one to understand and predict certain behavior. It would also provide guidelines as to how to go about changing a behavior. If a change in behavior is desirable, then an understanding of the students culture could aid in determining the difficulty involved in changing the observed behavior.

Another reason for saying that teachers of one culture or ethnic group can model successfully for students of another is the research summary on the characteristics of the model by Bandura and Walters. They reported that "models who are rewarding, prestigeful, or competent, who possess high status and who have control over rewarding resources are more readily imitated than are models who lace these qualities."[12] A supportive climate seems to be more important for the student than ethnic or cultural membership. However, it should be pointed out that teachers of the same membership as the students might be more willing to use these variables positively for the students than other teachers or have less tendency to withhold them. Perhaps, there are also other subleties that help as well.

Bandura and Walters also reported that the three effects that a model can have on the learner in social learning are: (1) new responses are those which do not

exist in the original repertoire of the observer, (2) inhibitory or disinhibitory responses are those which already exist in the observer's hierarchy of behavioral responses. Observing the model may serve to strengthen or weaken responses that are part of an entire hierarchy of habits, and (3) eliciting or release effect is observed in some models when they present some cues of a particular behavior that serve as an eliciting or facilitating mechanism for drawing from the observer many similar responses of the same class.[13]

So it should be clear that a teacher from a different ethnic or cultural group can model for all students.

6. "A great variety of differences exist among the individuals of any group." This implies that the teacher should "learn what the differences are, how to spot them, and how to modify instructions accordingly."[14]

This is a very important principle because many people have over-simplified the process of teaching and understanding people of different backgrounds. What many people would like to have is a list of characteristics that says that Blacks are like this, Puerto Ricans like this, and so on with other ethnic or cultural groups. Once this list is completed we have just perpetuated stereotypes. We have not allowed for individual differences, and have denied our responsibilities of getting to know members of a particular group; because, when you have seen one, you have seen them all. Teachers must learn these differences through astute observations and a thorough understanding of human nature. This will require help from people who already have some understandings as well as years of experience. If teachers are to modify instruction, they must be in non-threatening situations that will allow them to take the necessary risk in modifying instruction. Non-threatening in the sense of support from administrators.

If one could imagine a continuum for which points A and B represent extremes A ——— B, as a representation of the degree of a particular sub-cultural configuration and with B being a 100 percent acculturation into a dominate culture, then it should become fairly easy to see the value of the above principle. Therefore,

in multi-cultural education when a particular culture is mentioned as an example of something, the phenomenon mentioned is an average of the behavior of the individuals in that particular culture. The degree of acculturation is affected by many things with perhaps the amount of contact with the dominant group being the most influential. Burger has stated that "because each minority ethnic group is under strong pressure from the dominant Anglo group, there tend to develop many different and divergencies in performing cultural activities. For example, if a reservation is close to a dominant Angle city, the people closest to the city are more likely to change the form of a religious ceremony than those who live farther away. Consequently, it is almost impossible to state definitively what cultural practices and values are uniform throughout any entire ethnic group."[15]

In regards to the stratification of Blacks, Blackwell (1975) has stated that:

> House servants, for the most part, were mulatto offspring and the descendants of unions between white men and black slave women. During slavery, house servants were able to acquire a distinctive level of living that set them apart from the field hands. As we noted previously, they were also socialized into the cultural mandates and life styles of the white ruling class in a manner not available to other groups of slaves. The differences that emerged between house slaves and field hands were further widened because of the value placed upon white ancestry and the social status resulting from this value. The work done by house servants compared to that done by field hands were also maximized distinctions based upon color and rank. The skills that house servants learned were predictably beneficial because they helped transform these slaves into freemen. Indeed, many house servants were manumitted; others were able to buy not only their own freedom but also the freedom of other members of their families. Through this process a class of free blacks became the founders of a propertied "aristocracy of color" among American blacks.
>
> Black field hands, who either attempted to hold on to the rudiments of a rapidly disappearing culture or who desperately tried to accommodate to sketches of new white culture, were forced to become America's underclass-the lumpen prolatariat of society.[16]

There are many other examples of how and why people acquire different degrees of acculturation but the point of individual variation is well made in the above quotations. The thing that teachers must do is to be alert and receptive to cultural variety, and to be a careful observer of the cultural traits that abound in their particular area.

7. "Instructional materials increase active student participation and extend the range of classroom experiences."

This implies that teachers should "use varieties of instructional materials at every opportunity. Flat pictures and diagrams are worth far more than a thousand words. So are objects like bones, caterpillars, and rare books. Their colors, movement, and novelty spark interest. Their tangibility begs manipulation. Similarly, other material such as charts, filmstrips, transparencies, models, and motion pictures--to say nothing of excellent reference materials--permit experiences otherwise unobtainable in the classroom."[17]

There are numerous materials in every student's community that can be used to convey different ideas and to spark interest. One only needs to refer to the previous quotation by Carter G. Woodson on the Filipino schools as to the success a teacher can have when using materials that students can immediately relate to.

Another example of using instructional materials from the student's background is provided in the recommendations by Dart and Pradhan. After completing a study in the "cross-cultural teaching of science" in Nepal, they suggest: "The project will involve program design and teacher training but no difficult economic problems pertaining to equipment or supplies, for local "phenomena" for observation are best and abundant, "laboratory material" will consist of pieces of bamboo, locally available utensils, and so on. Such a program can certainly present real phenomena and teach real facts, but its fundamental intent is to provide a basis of skills and attitudes and a relation to nature, rather than facts as such."[18]

Perhaps students could bring in materials that serve as a switchboard for them when learning new content. Mahan and Criger (1977) have given some warnings for selecting instructional materials for native American students. They state that: "Teachers must be careful in the materials they choose. If the only thing available is basal text, you must be careful to explain things that are not familiar. Hope that you are lucky and have an instructional supervisor with enough cultural knowledge to stock up the curriculum center with appropriate extra learning materials."[19]

8. "A student cannot profit from additional or more advanced instruction until he has reached a minimal level of readiness."

This implies that a teacher should "check for readiness. Develop readiness if possible. Note that the concept of readiness includes the following general elements: experiential background, mental development, sensori-motor development, academic achievement, verbal ability, and a desire to learn. To determine readiness to learn a new act, you must identify the skill components of that act and then see whether each learner possesses the identified skills. If he does, he is "ready." If he does not, he will be ready as soon as he possesses these component skills."[20]

The complex nature of teaching and the need for understanding the human being has never been made more explicit than that in the above review of the general elements of the concept of readiness. It should also be pointed out that many of these general elements are not under the direct influence of the teacher or the school. For example, the lack of a desire to learn could be a result of poor health, malnutrition, family conditions, view of one's self in relationship to the rest of society, and social conditions within the immediate environment that defy any reason for learning. Granted that teachers can destroy the desire to learn, the teacher is only one of many possibilities. This is mentioned because so often teachers are blamed for the lack of motivation and learning, when the real cause of this failure is out of their hands. Among the many reasons for putting all of the responsibility in finding solutions to these conditions and a lack of any real standards or measures that indicate when and under what circumstances teachers have been successful. In other words, should a teacher in a classroom of thirty first graders, who come from high income families and with all of the benefits that this alone appears to give a student, be considered successful if 25 percent, 50 percent, 75 percent, or 100 percent learn to read? Would this same teacher have to have the same percentage of readers in a classroom of thirty first graders from very low income families, and all of the disadvantages that this brings, to be successful? The answer appears to

be no, but what is the fair and realistic percentage in either case when considering other variables? To expect 100 percent is a bit unrealistic in either case.

What is it then that teachers can do in helping students develop readiness? The first would have to be a real understanding of the students' situation, which includes understanding of the students' culture; secondly, a total acceptance of the students; third, patience with the student; fourth, knowledge of the fact that many people from similar situations have been successful; fifth, ability to relate desired skills to students' background or ability to use students' culture as a loom for getting to desired skills; sixth, develop and transmit a real feeling of high expectation from the student and seventh, develop the attitude that being a minority or poor or both, are not in many cases, obstacles to learning and these facts cannot be accepted as excuses for not learning.

When teachers and the school administration recognize that students are not ready to learn certain skills, regardless of the reasons for this lack of readiness, and they insist on moving forward, it does appear to border on stupidity, a lack of understanding, or a neglect of the purposes of school and, no real genuine concern for the people involved. Here it should be pointed out that this indictment covers the total school personnel including the board members. This is necessary because many teachers have recognized the problems, are capable of solving many of them, but cannot afford the risk of breaking school tradition and policies.

FOOTNOTES

[1]Charles, C.M. Educational Psychology - the Instructional Endeavor. St. Louis: C.V. Mosby Co., 1972, 355.

[2]Brophy, Jere E. and Thomas L. Good. Teacher - Student Relationships - Causes and Consequences. New York: Holt, Rinehart, and Winston, Inc., 1974, 6-24.

[3]Ibid.

[4]Woodson, Carter G. Mis-Education of the Negro. Washington D.C.: The Associated Publishers, Inc., 1933, 152-154.

[5]Ibid.

[6]Charles, p. 355.

[7]Ibid.

[8]Hunter, William A. (ed.), Multicultural Education Through Competency - Based Teacher Education. AACTE, Washington, 1974.

[9]Ibid.

[10]Charles, p. 355.

[11]Ibid.

[12]White, William F., Psychosocial Principles Applied to Classroom Teaching. New York: McGraw - Hill Book Company, 1969, 38.

[13]Ibid. p. 6.

[14]Charles, p. 355.

[15]Burger, Henry G. "Ethno-Pedagogy:" A Manual In Cultural Sensitivity, With Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns. Albuquerque, New Mexico: Southwestern Cooperative Educational Laboratory, Inc. 1968, 9.

[16]Blackwell, James E. The Black Community: Diversity and Unity. New York: Dodd, Mead and Company, 1975, 69.

[17]Charles, p. 355.

[18]Roberts, Joan and Sherrie K. Akinsanya (eds.) Educational Patterns and Cultural Configurations - the Anthropology of Education. New York: Dourd McKay Company, Inc., Part VI, 1976, 418.

[19]Mahan, James M. and Mary K. Criger. "Culturally Oriented Instruction for Native American Students," Integrateducation, Vol. XV, No. 2, 1977, p. 9-13.

[20]Charles, p. 355.